OFFICIAL PUBLICATION OF THE CANADIAN CAMPING ASSOCIATION

CANADIAN CAMPING

December, 1958

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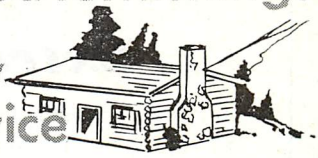
From tents and equipment for "camping out" to co-ordinated furnishings for cabins, clubs or lodges,  EATON'S Contract Sales Service has it! Youngsters and adults like to go back year after year to EATON-equipped camps where they can "rough it" in comfort. And camp owners appreciate the way EATON Contract Sales experts assume full responsibility for any assignment, of any size, following through from planning to completion. You deal with just one firm (that means less money, time and effort for you), but you get all the service you need, when you call in . . .

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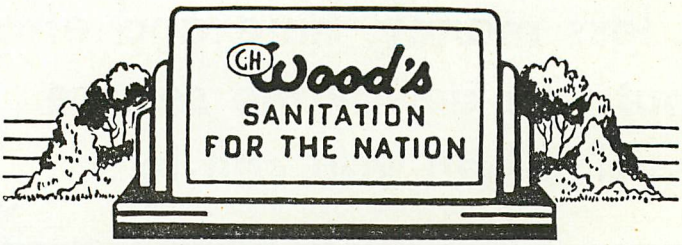

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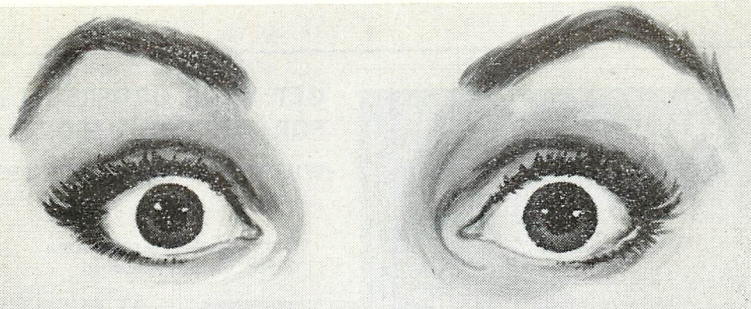

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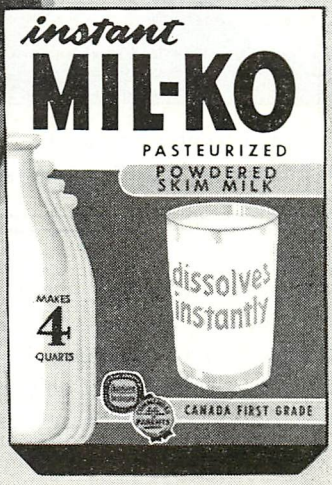

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CANADIAN CAMPING

Vol. 11 DECEMBER, 1958 No. 1

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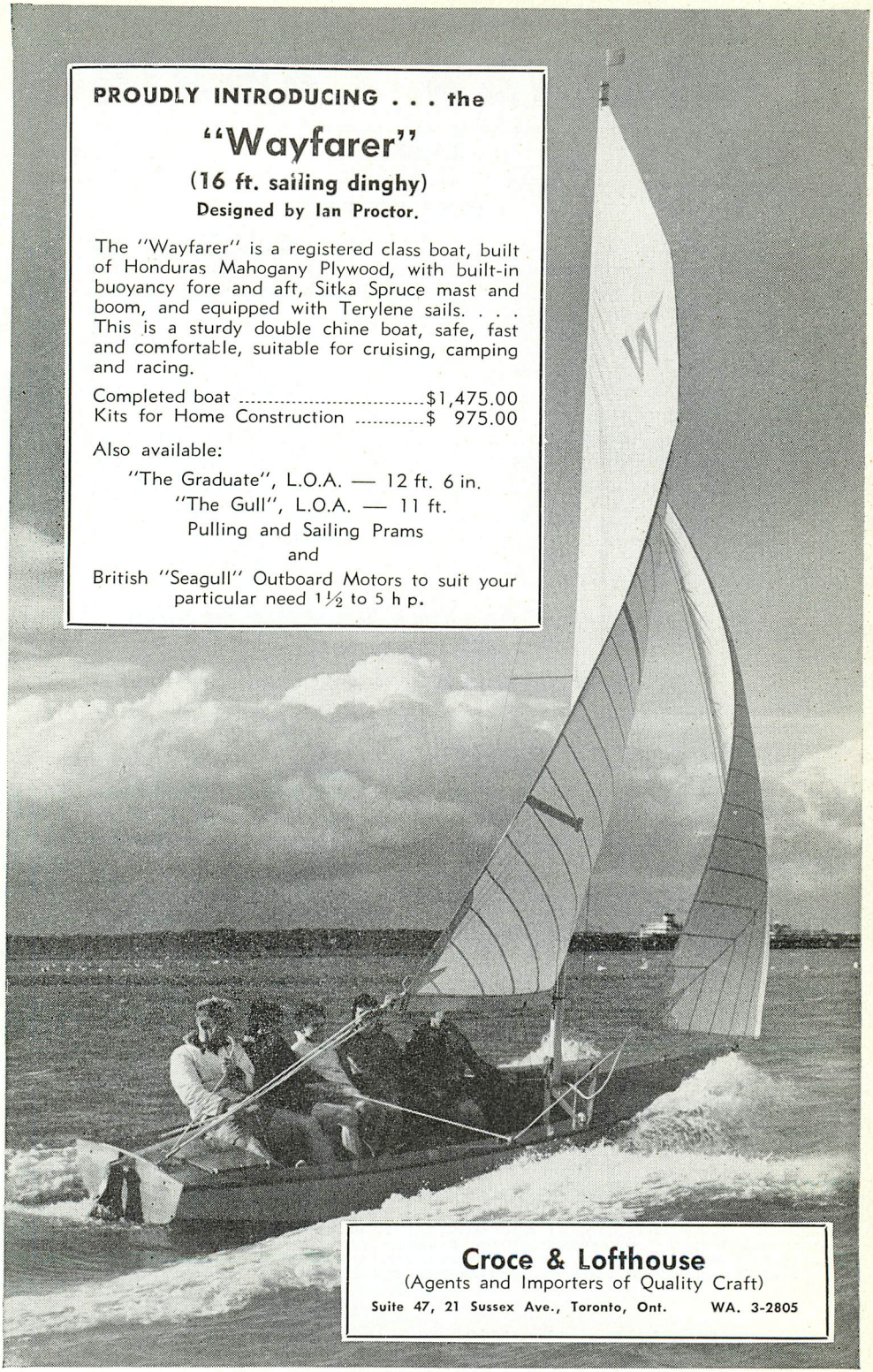

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RETROSPECT and REFLECTIONS

EDITORIAL

F. M. Van Wagner
President, Canadian Camping Association

Another camping season has passed. We hope it was as pleasant and successful for all members of the Canadian Camping Association as it was for us. We trust that most of those fine plans and aspirations, for which we held such high hopes last spring, were realized. It is perhaps too much to expect that all our goals should be met, but we have reason to be satisfied if steady progress is being made towards their final realization.

Now, pleasant thoughts of what the past season meant to our campers and ourselves must give way to planning for the next summer. This is the season to take a critical look at all phases of our camp operation. It is time now to decide what changes and additions should be made in staff programme, buildings and equipment for the 1959 season.

In our case, we decide first what additions and improvements are to be made to the physical plant. No difficulty is found in mapping out sufficient work to keep our two-man maintenance staff fully occupied until snow flies, and again from mid-March to camp opening. During the winter and spring, the senior staff will meet regularly to consider selection and training of counsellors and junior counsellors, camp programme and all other matters related to the efficient operation of camp.

Perhaps this is also a good time to again consider our camp objectives. What is it we hope to achieve? What do we want campers to gain from their camping experience? Have we a good answer to the parent who asks "Why should my children go to camp? We have a country home on a nice lake where they have swimming, canoeing, sailing, tennis and many other things camp can give them". We, of course, believe that these children are most fortunate, but still have no adequate substitute for the good summer camp. Frequently, the children, having heard from friends how much fun camp is, may make the important decision to go to camp. Usually camp will meet their highest expectations, and parents, when visiting camp, are fully convinced that their children are getting much that they could not have gained elsewhere.

While many parents and children fully appreciate the value of organized summer camps, there are many who do not. There is still a great need for continuing a general educational programme, using all means at our disposal to create wide public appreciation of the real value of organized camping.

At least one way we can all contribute to this end is to support the Canadian Camping Association through active participation in our Provincial Camping Associations.

—●

Presented to the Quebec Camping Association on the occasion of their Annual Conference in Montreal, April, 1958.

CAMPS AND CONSERVATION

by Prof. Reynold Carlson,
Professor of Recreation,
School of Health, Physical Education and Recreation
University of Indiana

As we in the Americas become increasingly nations of city dwellers with more money, more leisure, and more freedom to travel, we as a people are turning more and more to the out-of-doors for rest, release from tensions, inspiration, and participation in those pursuits that call for self-reliance, ingenuity, and initiative. There is every reason to believe that this exodus is only in its beginning stages and will increase as years go by. There seems to be something deep in human beings that calls them back to the woods, fields, lakes mountains, and streams. It is this desire that brings our children to camp, and calls millions of people out of doors for summer vacations, to fish, canoe, hike, climb mountains, lie lazily in the sun, swim, or engage in a hundred other pursuits.

Increasingly our people are consumers of the land rather than producers. While the percentage of our people who grow the food, fibre, and wood become less and less, the percentage who use our resources for leisure pursuits becomes greater and greater.

The great surge out of doors has brought its problems. Among them are the reckless use of natural resources, the lack of understanding of the world of nature, and vandalism sufficient to close much private land to visitors and to cause consternation among administrators of public property.

How can we conserve our unspoiled resources so that they may continue to be sources of inspiration and recreation to future generations? What responsibility do we as camp leaders have to help children attain satisfaction out of doors but also to assure such satisfaction to their successors?

Through the years ahead, camping for children will doubtless assume growing importance, both as an outdoor experience in group living and as an educational experience through which attitudes, skills and interests may be learned that will have important consequences to the individual and to society.

Those of us engaged in organized camping professionally believe that the camp is one of the most effective situations in which we can place children to influence behavior. We recognize that, in the child's mind, camp must be fun and adventure and that, if the aura of fun and adventure is lost, camping will no longer be the valuable educational experience we cherish for children.

We, as camp leaders, consider camp the place in which to teach a great variety of things. We talk of developing personal qualities, group relationships, nature knowledge, health habits, international understanding, self-expression, arts and crafts, music, and physical skills. Sometimes it seems that camps try to do everything under the sun and expect in a few short weeks to change patterns of behaviour that have been years in developing.

Certainly these things have important places in the camp programme. However, some things can be accomplished better in the camp setting than elsewhere; while still other things are unique to camping and can be achieved only in camp. If we can always remember that camp is simple group living out of doors and that some of the attitudes and learnings we desire to develop in campers are by-products of this simple living, we may make our greatest contribution to the education of campers.

It is my opinion that there is no better place than the organized camp in which to develop the attitudes, habits, and skills that will bring about the wisest use of our natural resources.

A camp's responsibilities in conservation education lie in four fields. First, the camp can contribute towards the establishment of valuable daily habits—habits which, though small in themselves, contribute towards the beauty and usefulness of the land. Do campers learn to keep their living areas clean? Do they pick up their litter? Do they make proper disposal of garbage and other waste? Do they use native materials with care, even when taking sticks for outdoor broiling? Do they care for their fires cautiously, even when there may seem to be no danger of forest fire? Camp leaders may be careless and educate wrongly, or they may, by example and instruction, instil a concern for the out-of-doors, and encourage habits that will have far-reaching effects.

Second, camps have a responsibility to help children achieve some knowledge of the processes upon which life depends. I do not mean that a course in biology should be given in camp. Rather, the camper should develop the ability to observe the world about him and should begin to understand its manifold inter-relationships. Stars, weather, rocks, plants, and animals make up his natural environment. They are at hand to be enjoyed, observed, and properly used.

Third, all of our camp craft activities should be conducted with a consideration for the wise use of resources. Crafts using native materials provide opportunities to develop respect for materials and their sources.

Fourth, camps can help children develop appreciations. Appreciations are intangible and personal, and we do not know much about how they are developed. However, we can place children in situations where beauty can be enjoyed and can hope that appreciation may be caught through the attitudes of counsellors and other camp staff members. Through arts and crafts, through song, and through the spoken word, we have further opportunities to enlarge appreciations. Fortunate is the child who goes home from camp with a love of the world of nature, a perceptive curiosity about it, and a sense of its worth.

Conservation is just a normal part of outdoor living. It is part and parcel of camping. Good camping has its first concern for what happens to the camper in the development of those attitudes, skills, and interests that will be of value not only to him as an individual but to the society in which he lives.

—●

AMONG OURSELVES

By Russel F Brown
Archdeacon of Quebec

We were an odd outfit. There were about twenty-five of us, all shapes and sizes and varying in age from eighteen to forty. When we went up to University some of us had visions of donning football togs or even, perhaps of going on parade with the C.O.T.C.; but here we were all dressed as Boy Scouts — bare knees and all — and gathering every week for stalking games in the ample woods near the College, pitching tents, building camp-fires, learning the art of bannock-making, (and trying to eat it!) and sampling for the first time steak cooked in ashes—we were a Rover Crew in action. I think some of us were a little taken aback by this wholly unexpected college activity; but if we had any private misgivings they were soon dissipated by our Leader whose patience and skill in the art of scout-craft quickly infected us with his enthusiasm for camping, and we began to see, what he saw so clearly, that it was a wonderful opportunity for embryo parsons to learn to give leadership to boys in all forms of out-door life, so that lads—and parsons too—could see that there was nothing anaemic about the Gospel of the Master.

All this happened almost thirty years ago, in 1929, under the leadership of our new Dean of Divinity, Phillip Carrington, who had come to Lennoxville from New Zealand in 1927. It was a sight, never to be forgotten, to watch our Leader demonstrate Maori dances and crys, and soon we were learning the rhythms, grimaces and sounds that went with them. Once, suitably undressed, a performance was given that rather stunned a polite audience who were wholly unprepared for this glimpse of divinity students in such unusual action.

The Most Reverend Philip Carrington, M.A., Litt.D., D.C.L., S.T.D., D.D.
Metropolitan of the Ecclesiastical Province of Canada

This development at Bishop's University was the result of the long and varied background of Philip Carrington in New Zealand, Australia and in England: scouting was in his blood from the earliest days of B-P's movement. Most of his spare time went into the encouragement of out-door life for boys. As a student at Canterbury College, University of New Zealand, he was Scoutmaster with St. Michael's Church Troop at Christchurch and later, in England, with St. Paul's Troop at Cambridge. Many a boy of those days owed his devotion to scouting to the inspired leadership of Philip Carrington. It was during his college days in England that his camping experiments were published under the title "Boy Scouts' Camp Book" with a preface by the Chief Scout. It proved to

be a most popular and useful manual; a sixth edition was published in 1947 and a further printing is contemplated. On his return to New Zealand he became Provincial Commissioner for Canterbury, and Commissioner for Training Scout Officers in New Zealand. It was during this period, with his own parish troop at Kairaki on the Waimakiriri River that some of his most interesting and fruitful camping experiences took place. From New Zealand he went to Australia and it was there, while Warden of St. Barnabas College, Adelaide, that he first experimented with a Rover Crew made up of college students. All this varied experience laid the background for the Bishop's University venture, and assured its success.

Much might be written about Philip Carrington's scholarship which has grown over the years, and of his many books which place him in the forefront of Anglican theologians, but nothing has abated his interest in scouting and young people. It was a surprise to no one that he was raised to the episcopacy. After eight short years the Dean of Divinity at Lennoxville became the seventh Bishop of Quebec, and in 1944 he was elected Archbishop of Quebec and Metropolitan of the Ecclesiastical Province of Canada.

During all these years the same pattern of emphasis on camping can be clearly seen, and to-day his Diocese is recognised as a leader in this field. The beginnings were small and unheralded. In the early days of his episcopacy, Bishop Carrington organized an Anglican Boys' Camp (known in the diocese as A.B.C.) at Leeds, Que. Here was an ideal setting that caught the imagination of the boys. The old stone rectory, built by the Royal Engineers in the early years of the last century, became the centre of instruction; the grounds gave ample space for tents and sports, and the attractive little church nearby, as ancient as the old rectory, provided a focus for worship. The little Osgood River supplied the indispensable 'swimming hole'. Many are the boys who can look back with gratitude to the weeks they spent at Leeds, and a number of them are to-day in the ministry of God's Church because of their camping fellowship under the leadership of their Bishop.

After some years the small beginning at Leeds was merged into a large undertaking. A handsome seven acre property on the edge of Lake Massiwippi at North Hatley came up for sale. On it were several fine buildings overlooking the lake: an ideal site for a camp. But the problem was money; there were no funds for its purchase. Twelve thousand dollars was being asked for it but when the owner learned that Bishop Carrington was interested it was offered for five thousand, and friends, impressed by his concern for camping, provided the money for its purchase. And so 'Quebec Lodge' came into being. For a number of years it was a Girls' and Young People's Camp and ran concurrently with A.B.C. at Leeds; then came the development that centered all these activities at North Hatley. This came about in an unusual and rather unexpected way. As the Camp's popularity grew and the numbers of campers increased year by year, it became apparent that Quebec Lodge had developed a 'nuisance value.' The nearby cottagers, all of whom were good friends of the Lodge, indicated that they would be happier if Quebec Lodge could find accommodation elsewhere and as an inducement one of them made an offer to buy the property for $30,000.00 cash. Such a figure called for serious consideration and after much investigation an alternative site was located on the other side of the lake—an extensive farm property of 145 acres; so the offer

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THE ART OF OUTDOOR LIVING

A précis of the talk given by CHARLES STAFFORD of the Boy Scouts Association, at the Quebec Camping Association Conference, April, 1958.

What wonderful impressions that title conjures up—white water; the scent of pine and frying bacon mingling on the morning breeze; the feeling of really being alive tingling in every muscle and nerve of your body; the silence of lonely places, pregnant with noises you can not hear; and that peace which, coming from close contact with God's gifts, passeth all understanding.

However, it is not my intention to tell you how to live out of doors—that is something which can only be learned by doing, but rather to discover what is this art and what collectively we are doing about passing it on to our youth of today and tomorrow.

The art of outdoor living, like any true art, orginates in the mind or an attitude of mind. Perhaps I can best explain this by comparing an explorer with a hypothetical tourist. The explorer travels seeking whatever he can find and although he may never find that which he originally sought, he discovers so much else of interest and value that his own life is lived to the full and, to a greater or lesser degree, he justifies his existence. The tourist, on the other hand, goes places just for the sake of travelling, hoping to find relief from boredom but finding only criticism for everything that is different from "home", and the only value reaped is the prestige he thinks he gains in his circle when he can boast of where he has been.

The famous writer and exploring traveller, Robert Louis Stevenson, wrote, "To travel hopefully is a better thing than to arrive." Isn't this something we are fast losing sight of? Are we not today far too concerned with possession, with arriving, rather than the journey? After all, when you "arrive" you have completed what you set out to do. Now what shall you do? Isn't the planning, the preparation, and the anticipation, often as rewarding as the event itself? Sometimes the event may be even an anticlimax. I can remember a hike I went on many years ago as a Boy Scout; what the purpose was or where we planned to go I cannot now remember, but one part of the journey is vividly stamped on my mind. It was Springtime, and we were climbing a long wooded slope in the Chiltern Hills in pouring rain. Just as we approached the summit, we heard church bells peal out on the other side, and as we broke through the last of the trees, the rain stopped, the sun came out turning their driping young leaves into shining gold. There, unfolded before us rather like a scene for fairyland, was a long grassy slope leading down into a green valley with a stream shimmering along the bottom. Nestling under some trees stood a little village out of which poked the Norman tower of the church whose bells pealed so joyously. We were four teen-age boys but the miracle of the transformation stopped us dead in our tracks.

You may say, "What has this to do with the art of outdoor living?" Simply this—he who would discover the art of outdoor living must first be an explorer prepared to make the most of every opportunity each new experience presents and he must seek these enjoy-

ments alone, or at most with only a few companions. More and more, man is becoming one of the masses, where individualism counts for less and less. Today, everything is produced en masse for the masses, including education and recreation. Man is becoming homogenized and we are in danger of losing those individual freedoms for which we fight so staunchly, not to a dictator or a government, but to ourselves, our own mass society.

When camping began as a recreational activity, it was carried out in small groups under leadership experienced in the ways of the great outdoors. It set out to provide opportunities for boys, and later girls, to become self-reliant, to understand the ways of nature, and to develop both mentally and physically from contact with it. Since then, camping has come a long way, too far in the opinion of many, to the extent that the art of outdoor living no longer plays any part. Far too often, children going to camp are simply transferred from one mass to another, where far too much is done for them; life is organized twenty-four hours a day, and adventure is sterile. Camps are, of course, influenced by pressure of the masses. Children tend to pass through them rather like any other product on an assembly belt—they go in white and come out uniformly tanned, two pounds heavier, and decorated with craft strip. I have seen many children who would been a lot better off losing two pounds at camp, but what would Mum have said?; and what a blot on camp statistics! This is not a reflection on camps—(in the main they do a good job achieving what is expected of them)—so much as a reflection on our society that it should encourage such results.

I submit, this is not camping as it set out to be—the simple art of living outdoors. The art of outdoor living is basic and does not change. Only we in our conceit have substituted technique for art and short cuts for work, and deceive ourselves the result is the same. A recent article in the Peterborough Examiner headed. "Outdoor Man Mastered Fire-making Without Smoke, Sweat or Tears", listed an incredible number of modern articles designed to alleviate the chore of outdoor cooking and concluded with the following paragraph — "Outdoor eating, thanks to the inventors, has now become almost as scientifically thrilling as indoor eating. In fact, you might want to rough it some day by going back indoors for a summer meal."

After we had overcome our amazement on top of that Chiltern Hill I mentioned earlier, we went down into the valley to find a camp site for the night. The first farmer we approached greeted us with "Have you heard the news? It has just been announced on the radio that Lord Nuffield has offered to donate $50,000 to the Boy Scouts Association providing they raise an equal amount by their own efforts." This was terrific news and we came right back, "O.K., what can we do for you?" which apparently was what he expected. We spent a wonderful weekend camping and working on that farm, went to church with the farmer and his family and shared an enormous supper with them before we left with our contribution towards the $50,000. Stevenson concluded, "To travel hopefully is a better thing than to arrive" with "and true success is to labour", and that whole quotation sums up the spirit of the art of outdoor living.

What then is the art of outdoor living? It is the ability to live comfortably out of doors by your own efforts—to be able to make the most of what you have and can find around you—to raise your hat to all you meet, to

be able to commune with nature and to appreciate the works of God. (Don't misunderstand me—I am not suggesting a cult of nature worship).

Practising the art of outdoor living, a person gets away from the masses and becomes a thinking individual who must make decisions and act for himself. These lessons build up confidence and self-reliance; ingenuity and powers of observation are greatly increased, and physical, mental and spiritual well-being is engendered. Its accomplishment provides a serenity with which to combat the strain of the rat race of modern day living.

How are we to bring about an awareness of the joys of outdoor living in our youngsters through our Camps? First, we must change our organization and stop thinking in mass operations for large numbers. We must make our organization much more elastic so that it can be quickly adapted to circumstances and the individual. We must provide for the youths in our camps to live and work together in small groups (and by small groups I mean not more than six) and to get away from the crowd. I do not agree that one of the purposes of camping is to teach children togetherness. Most of them are always together, they are rammed down each other's throats every day in the city, in the suburbs, and at school. Camp is the place to teach them the harder lesson, to live with a few, to do things alone and stand on their own feet. They must learn by doing, by active participation.

I would like to give you what I think is an excellent example of the powers of influence of outdor living. As a young Scoutmaster I was asked to take in John, a delinquent, whom the Juvenile Court felt could be helped by Scouting. When I first met this boy he frightened me; he was one of those real hard customers who the unenlightened would say was bad through and through. He attended meetings but did not seem to benefit from them; he was rebellious and always wanted to be doing something different from the current activity. One weekend, I took him with three other boys and my dog, on a long weekend boat trip up the middle reaches of the Thames. As soon as he knew we were going to travel by punt he was scornful, and wanted to use a power boat so we could zip up to Reading and back in no time flat.

"Where are we going? What are we going to do?"

"Oh, just punt upstream and see what happens".

"Pooh!"

It was Springtime and we cruised up close to the banks watching birds on nests, and young voles having their first lessons in the water. At the whim of one of the boys we turned up a little backwater, dodging dead heads, ducking under low branches, until suddenly rounding a bend, we came right upon a swan sitting on its nest. The swan made no bones about its feelings, rose straight up hissing and came straight for us with its huge wings beating. It could have been a nasty situation but the dog in the bows rose to the occasion. The boy who was stroke paddle gave clear quick orders and the others, John included, as quickly carried them out as we backed away from danger. From that time on John seemed to change—for the rest of that trip he was more co-operative and appeared to take more interest in what was going on. As the months passed he seemed to soften up and although I left that district soon after, the last I heard he had became a most successful Leader. It is, of course, hard to say exactly what it is that does affect boys but I feel sure that that trip was a turning point

continued on page 43

AND AROUND WE GO . . .

A welcome contribution from
DON COWAN, General Secretary,
New Westminister, B.C., Y.M.C.A.

As an ex-camp director who has been shoved off into administrative work in the city, I am continually fascinated by the regular change in emphasis in our own boys' and girls' camp. We swing gaily back and forth from the tightly scheduled activity programme to a wide open permissive structure. Each new tack seems to be a reaction from the previous, and in my twelve years of association with this particular group we seem to have gone the full circle. I shall be very careful in these comments not to let you know at which point I was camp director, so you will have to guess which particular jag I was on!

I hope I do not offend the proponents of any particular type of camping here, but I might say we have had all kinds. We have had the types who reacted against the transplanting of city programme to a country setting, and his reign would be characterized by the banning of bats, balls and athletic equipment, and the exaltation of the hatchet and knife. Another time we had one of these Phys. Ed. boys who robbed our gym in the city of all its portable sporting equipment for the camp programme. A case worker took the helm once, and every boy was carefully tested, investigated, recorded, reported, documented and segmented, and all this material went into a fat dossier. We have also had our jags of being Cowboys, of being Indians, of being Trappers.

Each time a new trend in programming was launched, its champion did so with fanatical zeal, sometimes accompanied with a strong condemnation of contrary programme philosophies. The number of arguments about how camps should be handled is possibly second only to the number of arguments that develop in a parent's group on how youngesters should be brought up at home.

Maybe we should have saved our breath to cool our porridge—for talking to the campers of various seasons and watching their progress into young adulthood, there was no indication that any specific programme philosophy or director topped the other. They loved 'em all!

I am reminded of a story which is not intended as a reflection on scientific camping but as a reminder to us all to keep our eye on the camper. It concerns young Johnnie who had been at camp for almost a week but refused to participate in the active programme with his fellow campers. This was a great concern and worry to the director and his staff and they finally called a conference of the top brass to discuss the situation. They discussed the report on his I.Q., his P.Q., his medical report, his home background. Was he rejected by his parents? Had he had a traumatic experience in early childhood? etc., etc. Finally a junior Counsellor was passing by and overheard the conversation so he said, "You want to know what's the matter with Johnnie? Just a minute—I'll ask him." The C.I.T. trotted over, and after a few words of earnest conversation with the boy—came back and said:

"His shoes hurt." —●

MARGARET GOVAN, after reading the controversial article in MacLean's Magazine, sat down to assess camping values which she felt were almost entirely lacking in the article . . . and this is the result.

BECAUSE I BELIEVE . . . .

I believe that a term at a good camp, can be an invaluable experience for the normal boy and the normal girl.

Because I believe that a boy should learn the out-door skills and learn them properly . . . for the fun they can give him, for the satisfaction of learning such skills, and the making use of his body, for the self-confidence which results. These skills, by and large, are those of the pioneers, and are the rightful heritage of the child of to-day. And camps have more facilities, more trained personnel, for teaching these skills than is usual elsewhere.

Because I believe that a boy needs to come to grips with natural environment . . . to realize his relationships with all living things, the pattern of life, the power of the elements—so that he will respect, work with, and relate himself to the world of nature.

Because I believe that a boy should learn to wonder and to worship. In the more primitive life, close to nature, with wise guidance, boys can learn to marvel. City boys, especially, can return to the world as it was created, and from wonder move to worship of the Creator.

Because I believe that a boy needs to experience a simpler type of living than goes on in the large cities . . . without the clutter of the community with all its rush and bustle, T.V., movies, radio, comic books, advertising, noise, shops traffic, infinitum . . . and to go apart, for a time at least, to live in the out-of-doors where life moves at a slower pace, with less distractions, less competition, less tension. In such a situation, again with wise guidance, a lad can see more clearly, can find his directions, can set up standards for himself.

Because I believe that a boy is being gypped of his birthright if he is not given the opportunity to develop a philosophy of life . . . a religion to live by. In camp where experiences are common to all and the span of age and interest is restricted, religion can be closely related to living experiences.

Because I believe that a boy should be brought into contact with wide interests, hobbies, crafts, the work of the artist, be it painting, music, poetry, what-have-you. A camp can make our culture and heritage available through its campfires and programme.

Because I believe that a boy should be provided with the treasure of good memories . . . and camp can provide them: starlight paddles, the thrill of catching a fish, sunsets and dawns, the sight of a moose, stories worth remembering, achievement and participation in sports, dew sparking on cobwebs, friendships, music, good adventure.

Because I believe that a boy should experience, at some time in his life, the fun and laughter, the happiness of a holiday planned for *him,* full of freedom to be himself, interest, satisfaction, and accomplishment suited to his capabilities; and again camp can provide an atmosphere, a climate where these can flourish.

Because I believe that a boy should be given time and opportunity to make friends; and camp gives both . . . and also a variety of persons from whom to choose friends. In the informal, recreational setting, hearts are worn on sleeves and friendships grow like magic beanstalks. The sharing of all kinds of life situations, the working and playing and living together, offer opportunity unlimited for knowing each other, understanding each other, and liking each other.

Because I believe a boy should know young adults, other than his parents. If he is surrounded by mature, competent counsellors of varied backgrounds and experiences . . . the kind of young men you hope your son will grow up like . . . he is sure to identify himself with some of them.

Because I believe that every boy requires objective love and understanding . . . and so often it is impossible for parents to provide such since they themselves are too emotionally involved . . . a good counsellor can and does supply both.

Because I believe that every individual must have an opportunity to measure himself, in all aspects of experience, with other individuals, in order that he may discover himself.

Because I believe that every individual must be given the opportunity to experience 'community' . . . by which I mean the loosing of himself within the group, the identifying himself with the group, the sharing in the life of a group by contributing to its well-being . . . if he is to become the kind of citizen we need.

Because I believe that a boy should experience 'democratic living' . . . tolerance, accepting responsibility for the good of the whole, sharing in work, learning to respect law and order, planning together, the give and take, the self-discipline for the sake of the freedom of others as well as oneself. The communal living in camp can teach such lessons *par excellence.*

Of course, many of these 'purposes' can be achieved through other means than a term spent at a camp, but a good camp is in a unique position in that it presents opportunity for all such learning experiences in a situation which claims a boy's allegiance and interest. For this reason a camp staff is enabled to offer freely, a boy more prepared to accept.

Again, all of this does not happen to any one person, but each camper who arrives at camp presents a challenge to the camp and staff to accomplish some of these objectives.

And so I believe in camp.

—●

BILINGUALISM IN CAMP

by Ellen and Axel Carstensen, Directors,

Camp Edgehill House,
Brome Lake, Foster, Quebec

We have always wondered why children in the Provinec of Quebec as a rule do not speak both English and French, even when leaving High School after six or seven years of instruction. Only a very few are able to carry on a conversation in the second language. Our own two children, who are of just average intelligence, have spoken three languages since babyhood. They spoke Danish to us at home, French to the maid, and English to their playmates.

We came to Canada over thirty years ago, and have laways lived in districts where we had both English and French neighbours, most of them able to speak only their own language. We respect and admire both groups, and feel that if they all could speak both languages, many misunderstandings would be avoided. Therefore, when we started our camp five years ago, it seemed only natural that we should use both languages in our programme.

We started with sing-songs, but are now at the stage where we use English and French in most activities. In order to do that, most of our staff are bilingual, and we have children of both groups in our camp. It would be very easy, if we could follow the method of adult study groups, where only the second language is spoken, but it is difficult enough in the first place for a child to adjust to camp life. Imagine a child, who wants to tell about his exciting experience, his troubles or sometimes homesickness, not being able to speak in his own language, but has to search for words to express his feelings in a strange language.

Most children feel that when they are in camp they are on vacation; they want to have a good time and forget all about studies. That silly idea of learning French or English was not theirs but that of their parents! However, when the two groups are in camp in all activities, they just cannot help learning from each other, especially among the seniors.

Although you will hear them ask: "How do you say this?" or "How do you say that?", the only times when it is compulsory for the children to use the second language are:

(a) for sing-songs. We have one after every meal, half English and half French. After four weeks of camp, the English-speaking children know by heart over thirty French songs, including verses and the meaning; the French-speaking children have learned even more English songs.

(b) at mealtime. Meals are served cafeteria style, and each child must ask

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NEWS OF OUR MEMBERS

—●—

FROM MANITOBA . . .

One of the highlights of a quick trip to Winnipeg was an all-too-short chat with Mrs. E. J. Sokol, President of the Manitoba Camping Association, and Miss Marian Searles who have much in the way of good news to report about the Manitoba Association. Latest records show an encouraging increase in membership, which only substantiates a keen spirit of enthusiasm in all their projects, and optimism for the future. We expect to have further reports of their work for this year, as well as one or two articles on some types of camping in that province.

Our good wishes go with you Manitoba!

—●

CONGRATULATIONS

. . . . to two of our active members of long standing who have had well-deserved honours come their way:

TO W. E. YARD ("Ted" to all of us), the Inter-Provincial Y.M.C.A. Ladies' Auxiliary Scholarship, which includes post-graduate studies at George Williams College in Chicago and the University of Chicago. During his stay in that city, Ted will also deliver a series of lectures on Camp Organization and Administration to students at George Williams College.

TO HOWARD GLAZE, the award of the Boys' Club Bronze Keystone for long and devoted service to boys . . . . "His position," the citation reads, "as Director of the Dovercourt Boys' Club, is recognition of his outstanding contributions of interest, time and leadership both as a volunteer and as a professional in the field of boys' work. His outstanding United Church Boys' Work activities, his leadership in Boys' Club work and his pioneering in the camping field for youth, have helped many boys to become citizens of character and usefulness in the community." The presentation was made by His Excellency, the Rt. Hon. Vincent Massey, C.B., Governor General of Canada.

Both these men have contributed greatly to boys' work generally, and both are very active members of the Camping Association, Ted as a Past President of the Canadian Camping Association and of the Ontario Camping Association, and presently a member of the Board of O.C.A. Howard has been for a number of years a member of the Executive of the Ontario Camping Association, and is at present a member of the Board of O.C.A.

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The Call of Algonquin

We are grateful to Mr. Hart Devenney, Director of the Bark Lake Ontario Camp Leadership Centre, for submitting this tribute to a new book by Miss Hamilton, internationally-known former camp director, and beloved member of the Ontario Camping Association.

This is a most interesting book, written by an interesting person about an interesting camp. As one proceeds from chapter to chapter the impression grows that a history of the camping movement in the Province of Ontario has been given us; a history from the pen of an author with a philosophy of life which puts the development of people before the development of elaborate facilities.

Many, of course, of the procedures which Miss Hamilton decided upon in the Camp Tanamakoon programme have now become standard as far as organized camps are concerned. The important point is that she was one of the pioneers.

There is a challenge, too, in the story of the early days of her camp. How the treks into the Algonquin wilderness brought to a neophyte an appreciation of nature which was not present before; how the beauty which was placed on canvas by the painter Tom Thomson came alive; and how the first primeval was overcome by the determined devotion of a self-created problem; all these things are portrayed for us in broad, vivid, even sometimes repetitive paragraphs.

At the end of the chapter "Learning to live in a Community", Miss Hamilton has used a short extract called "What is Camp." This more than stimulating piece of writing epitomizes what the founder of Tanamakoon was working for as she sometimes plodded, sometimes tripped gaily along and sometimes bounded along the path of camp history. Most certainly this procedure adopted over the years was one of effectiveness without stale overtones. There was change when necessary but not necessarily. Learning by doing was practiced throughout the campers' stay with Miss Hamilton but not without a realization that there was a community of purpose as well as community in living.

When she recounts for the reader the policies and procedures which were to become guides for the work-a-day programme, she is not telling of some bloodless blueprint conceived from above and handed down. The Tanamakoon counsellor's Guide was, and likely is still, a "co-operative effort of the Counsellors." "It grew as we grew" says Miss Hamilton, and it was "revised each year." The continuity of service given to the camp by the counselling staff contributed, no doubt, to this. The whole process may be described as the on-going work of an in-service training programme.

Loyalty of staff to camp standards was primary of course, but by making the individual responsible for the maintenance of accepted standards, campers, counsellors and staff alike, a mutual understanding of policies and procedures ensued. The inclusion of the camper in this process is the im-

portant point here, because all too often campers, or pupils, for that matter, are not put "before principles." No play on words is intended here. It is a real educationist who would "try to see the possibilities in the child (camper or what have you) by looking through her faults to the person you think she could be.

By separating her book into four parts, Miss Hamilton has made it easy for a reviewer to look for the highs and the lows in Camp Tanamakoon's history. Thus, if one were to stop at the end of the second section one would have gained only the idea that here was idealism run rampant. But when she moves into section three and discusses programme, the means by which the idealism is put to work is broadly sketched; for as the first sentence of the section suggests "The fun and the achievement of camp, of the friendship, adventure and daring (depend) to a large extent on the daily programme of activities."

From an administrative standpoint the relation of specialist counsellors to the various sections of programme presents problems which many camps are now meeting by eliminating the "specialist" and having all counsellors give leadership to all phases of programme. The main problem suggested at this point is that the specialist tends to concentrate on the speciality and sometimes over-emphasizes it or fails to see the broader picture of camping and the objectives thereof, or has difficulty fitting into the staff family picture because of the exclusiveness of interest in the specialty.

This also presents the greatest problem for the smaller organization, church, or agency camps, since it involves increased counsellor salary costs.

A very salient, if not poignant observation is made by the author in regard to nature study which, to this reviewer's thinking, should be part and parcel of all camping programmes, that it has not always been possible to find enough counsellors competent to find and explain the wonders that lie around us in the woods. The question this always raises: do we need the specialist here, or do we need counsellors who can see the opportunities which even an elementary knowledge of nature affords, is paramount for all camp directors.

The story of Camp Tanamakoon is the story of one camp. It might also be the story of many camps which, over the years, have been exceptional in their influence. It is significant that the camping movement has been desribed in "The Call of Algonquin" as a new venture in education. But it is more significant that the author suggests that this new venture "almost by accident" was stumbled upon by those who have given their lives for the movement.

There are a few things in the composition of Miss Hamilton's book that would have helped the camp researcher who will want to refer to her work frequently. An index at the back would be an asset for instance. By placing the very excellent pictures throughout the book, instead of joining them two pages by two pages as now arranged, would be a better use of them, it is felt.

But these are only minor points. This review can rightfully be closed by again saying that "The Call of Algonquin" by Mary G. Hamilton is a most interesting book about an interesting camp. It is more than the biography of one camp alone because the growth and development of Camp Tanamakoon is also the story of many other camps. It is therefore a history of the camping movement, and as such can be read with pleasure and profit by campers, counsellors and parents.

The Ryerson Press, Toronto. $4.

ARE YOU BUYING . . . . . .

BEEF, FISH,

MISS RUTH CARRUTHERS, in her lecture at the University of Toronto, Department of University Extension Course, presented the following charts, the first a guide to correct amounts to purchase for one hundred people; the second, the limit of days storage for roasting meats, cooked meats and poultry.

A Guide to Amounts in the buying of Beef, Fish and Poultry

Beef to serve 100

Cut	Style	Weight of Cooked Serving	Approximate Amount to Purchase
Rib	Seven-rib standing	2.5 ounces	44 pounds
		3.0 "	50 "
		4.0 "	67 "
	Rump and shank off	2.1 "	39 "
		3.0 "	55 "
		4.0 "	74 "
Sirloin butt	Boneless	2.1 "	26 "
		3.0 "	32 "
		4.0 "	50 "
Ground beef	Meat loaf (all meat)	2.1 "	24 "
		3.0 "	35 "
		4.0 "	46 "
Ground beef	Meat loaf (with cereal filler)	2.6 "	18 "
		3.0 "	21 "
		4.0 "	28 "

To ensure a certain number of servings the temperature at which meat is cooked should be between 300 and 350°.

Braising and Simmering

Beef to serve 100

Cut	Style	Weight of Cooked Serving	Approximate Amount to Purchase
Sirloin butts	Boneless	1.9 ounces	13 pounds
		2.0 "	14 "
		3.0 "	20 "
Chuck	Boneless	2.4 "	25 "
		3.0 "	30 "
		4.0 "	41 "
Plate or short ribs		4.6 "	38 "
		5.0 "	42 "
		6.0 "	50 "
Brisket	Corned	2.1 "	25 "
		3.0 "	29 "
		4.0 "	40 "

If the cooking is carried out at the boiling temperature rather than at simmering, the amount of meat required to provide a certain weight of cooked servings will necessarily have to be increased.

. . . . . OR STORING

)R POULTRY ?

How does your buying and storing system check with this? Are you buying uneconomically? Are you storing these foods too long for safety? Check . . . keep this article . . . you will need it for next summer's kitchen operation.

Fish

The estimated yield from larger fish bought with bones, head and tail based on an allowance of ⅓-½ pound.

Fillets, steaks and boned fish minus heads and tails usually yield 3 to 5 portions per pound, depending on method of preparation.

Poultry

Class	Characteristics	Range in Dressed Weight as Purchased	Per Capita Allowance Dressed Weight	Recommended Method of Cooking
		pounds	pounds	
Chicken— Broiler or Fryer	Young chicken usually under 16 weeks of age, either sex, tender-meated with soft, pliable, smooth-textured skin, flexible breastbone cartilage.	1-4	¾-1 (¼-½ bird)	Broil, fry
Roaster	Young chicken usually under 8 months of age, either sex, tender-meated with soft, pliable, smooth-textured skin, breastbone cartilage somewhat less flexible than broiler or fryer.	3-6 or over	¾-1	Roast, fry, fricassee
Capon	Unsexed male chicken usually under 10 months of age, tender-meated with soft, pliable smooth-textured skin.	6-10 or over	¾-1	Roast
Hen or stewing chicken or fowl	Mature female chicken usually more than 10 months of age, meat less tender than roaster, non-flexible brestbone.	3-5 or over	½-¾	Braise, stew, fricasse, soup
Turkey Young hen or young tom turkey	Young female (or male turkey usually under 8 months of age, tender-meated, with soft, pliable, smooth-textured skin, breastbone cartilage somewhat less flexible than in a turkey fryer.	6-24 or over	¾-1	Roast

continued on page 33

Books for Every Camp Leader

HIGHLANDS AND BACKWOODS

By G. F. Morton. Foreword by Chief Scout Lord Rowallan. Tales of adventure and high-altitude camping in many lands, including the Highlands of Scotland, the Alps, Canada. Shot through with hero-worship. $4.00.

HURT NOT THE EARTH

By E. Newton-White. "I have not read anything on conservation since 1950 that has excited me as much." — John Irving. 35 drawings by Thoreau MacDonald. $4.95.

ALGONQUIN ADVENTURE

By Ronald J. Cooke, editor of "Forest and Outdoors", An exciting teen age mystery story, the setting near Algonquin Park. Two boys are kidnapped by fur thieves and have a breath-taking chase through the wilderness. $3.50.

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"THE HOUSE OF PERSONALIZED SERVICE"

Mother Went Camping

JEAN SHILTON, writing in The United Church Observer, looks back at camping and gives us a hope for the future. Mrs. Shilton, formerly Girls' Work Secretary for the United Church, is the wife of the Reverend J. F. Shilton, of Alliston, Ontario, and is the mother of five children.

I'm just as sticky as the next parent when it comes to choosing a summer camp for my children. I want to know if they will have juice for breakfast, if the dishes are rinsed in javex, and if the cabins are clean and dry and airy. It helps to restore my perspective to remember my own camping days before javex was invented.

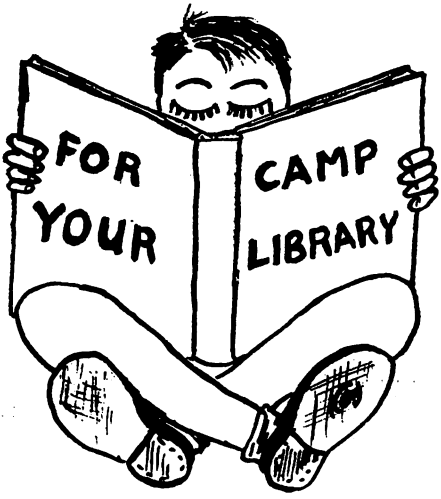
My first camps were C.G.I.T. Camping for anyone younger than twelve was not frowned upon in our corner of Canada. It had never even been thought of. It was during the depression, and I guess a lot of things about those camps were as depressed as our economics. The only buildings on the campsite were a cookhouse minus all conveniences and a couple of other small buildings hidden in the bushes. We lived in tents, and ate in a large tent. On a very hot day the butter melted in the saucers on the tables, and the dust blew into the dining tent and swam in the melted butter. There was so much starch in the diet that several girls had hives and a few had swollen eyelids.

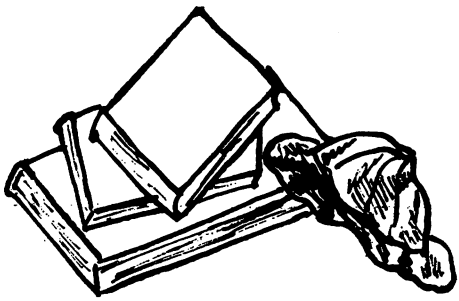
We washed, and cleaned our teeth in the lake. We would laugh scornfully at the idea of a wash-house. After all, we were Campers, rugged ones. We peeled the vegetables for dinner, hauled water and split wood. Every evening we sat on the hill and sang "Day is Dying in the West." The cynics call it sun worship and they may be right.

But we had leaders at those camps, women who were dedicated Christians and who liked us girls. Miraculously, the Gospels throbbed with new meaning and Christ became a living Leader Whom we resolved to follow to the end. We sang and we sang, in every spare minute of the day, and some of the songs I learned there I sing to my children now. We became aware of beauty and if we worshipped the work of the Creator too ardently, we were also drawn nearer to the Creator. We discovered ourselves at Camp, discovered that our adolescent dreams and insecurities and questions were shared by others, and discovered that we belonged to God.

The campsite I loved has long since been abandoned, but if I could go back to it and inspect it on behalf of my own children, I should probably be shocked by its inadequacy. Nevertheless, the camps there did something to my soul from which I have never recovered. May the camps with the javex and the orange juice and the dry cabins do as much for my children.

—●





By Dorothy M. Douglas

SOUNDS FUN!

Barbara Hill, Anne Smith and Dorothy Simpson

THE SOUNDS FUN CLUB was created by the Junior League of Toronto and its adventures and activities were presented on radio through the co-operation of the CBC as an educational project for children. From the scripts of these programmes the three authors have selected the mtaerial for this book. The aim of the radio programme was to interest children everywhere in all sorts of creative activities by helping them to discover how many fascinating projects are possible in the the everyday world around them.

The members of the club are between nine and eleven years of age. Each chapter in the book (which the children can read or have read to them) describes one particular activity of the club. The members find themselves a meeting place (an old toolshed), a password, and any number of intriguing things to do once they put their heads and their energies together. Each chapter concludes with specific directions on how the ideas suggested there might be carried out. For the cabin counsellor—indeed, for any camp counsellor—this book offers excellent suggestions for sparking the adventurous spirit of children and giving expression to their natural creativity. It demonstrates how easily a group of children can amuse themselves, and how they develop socially in a little friendship club such as this.

Clarke, Irwin & Company Ltd., Toronto. $3.50.

NATURE IS YOUR GUIDE

Harold Gatty

Without doubt this book will fascinate all outdoorsmen—whether they be hunter, fisherman, explorer, sailor, climber, or camper. The author's aim is to enable the reader to find his way on land or at sea, if necessary, without map or compass, by using one's powers of observation and by knowing how to interpret the signs of nature. He maintains that nature places countless clues and guide-posts at our disposal as aids to pathfinding and navigation, and that with a little practice we can read

them as clearly as if they were street signs.

Gatty was born in Tasmania and now lives in the Fiji Islands. As a member of the merchant marine and of the Royal Australian Air Force he became a keen navigator and has carried out reserach in navigation for more than thirty-five years on journeys all over the world. In one chapter he recounts how early man found his way by observing, among other things, the flyways or migratory routes of birds, by watching the movement of stars, using their eyes and ears to learn the phenomena of nature. Lord Baden Powell built his Scouting movement on watching and listening, on developing keen faculties of observation. These are necessary in finding direction, telling time, returning to one's base or home without getting lost. While today technical aids such as the compass, the sextant, maps, weather stations are very efficient, situations can arise when it is vital for us to be able to find our way with only nature as our guide.

The book contains chapters on these natural signposts fashioned by the wind, the sun, the moon, the sky, trees and plants, even anthills. In special chapters he discusses finding one's way in towns, on the desert, in polar regions, at sea. The camp hike and canoe trip offer wonderful opportunities to develop a knowledge of natural methods of pathfinding and orientation. A great deal of pleasure can be derived from an otherwise uneventful walk in the country or cruise on the water by studying nature's signposts. How many of us can find our way out of a forest, across country, or back to shore from open water in an emergency?

Collins, Don Mills, Ontario. $3.50.

EIGHTY LAND BIRDS TO KNOW

If you like to do a bit of bird-watching, you will know that a compact reference book which slips easily in and out of a jacket pocket or knapsack is a boon companion. This is one. At the front of the book is a colour key to the male spring plumage of the eighty birds. When a bird you are stalking gets within range of your binoculars or the naked eye, you try quickly to note its salient characteristics before it hops, runs, or flys away. With Thompson's key you can recognize the parts of the bird you were able to observe, and if you have confirmed enough characteristics to identify the bird you then turn up the page on which it is more fully described. The key shows colour patches of each bird's head, back, wing, tail, breast and sides, and in two or three words suggests its habitat and general impression. All of these land birds may be seen in Ontario and adjoining provinces. Birds seen only in Western Canada are not shown. Campers whose observations take place among the northern lakes might miss the water birds here. For them we suggest that this splendid ninety-page reference book, with its suggestions on how to watch birds, be supplemented with the National Museum's set of fifty Canadian bird cards (series A) which includes water birds and is obtainable from the Museum or the Queen's Printer at Ottawa for $1. Many members of the Canadian Camping Association know Mr. Thompson as an enthusiastic and reliable naturalist. The Book Society of Canada, Agincourt, Ont. $2.25.

USE YOUR LEISURE

Guy R. Williams

A Book or Pastimes for boys and girls of ten years and up, it presents projects which are described in full detail with diagrams to illustrate. Mr. Williams has written two other books, USE YOUR HANDS! on handicrafts, and USE YOUR EYES! on drawing

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and painting. In choosing projects for this book he selected those requiring very little equipment, inexpensive and easily obtained materials, and tools that are generally at hand or cheaply bought.

Drama counsellors will find the chapters on wigs, masks, and animal head-dresses very helpful. For general craft interest, and decorations for special events there are plans for model landscapes (a model of camp or district?), models of people and animals, houses, farms, a delightful model fair ground. The chapter on how to spend an enjoyable half-hour suggests four quickly made playthings.

The Ryerson Press, Toronto. $2.50.

ALGONQUIN ADVENTURE—
Ronald J. Cooke

Boys and girls love an adventure story particularly if the setting is in the very part of their own country they know well; for this reason alone Algonquin Adventure will have wide appeal, and will even include adults among its readers. Its chief value to old and young alike lies in the amount of authoritative information on sensible outdoor living techniques, and the interesting way in which history, nature-lore and woodcraft are presented in every chapter of the book. We can see it as an excellent source of discussion materials as counsellors read it to their campers, and a small reference book to which campers can refer at any time. Mr. Cooke writes in that easy, flowing style that helps children read quickly to the end of the story. Algonquin Adventure will find its way to many a camp library, and should prove a favourite with all readers.

The Ryerson Press, Toronto $3.50

was accepted and the farm purchased for $15,000.00.

In 1954 the new Quebec Lodge came into operation with ample room for expansion and with pleasing isolation from neighbours. With the surplus the old farm buildings were renovated to suit the needs of the camp including the creation of a chapel in the large loft of the stable. In the intervening years new buildings have been erected, one of which is a large recreation hall. To-day Quebec Lodge is a hive of activity from late June until early September, one group following another; boys, girls and young people—well over 400 in a season—with carefully chosen staffs and adequate facilities for every possible activity. For Archbishop Carrington this growth was a great achievement and in all its planning he was greatly assisted by Mrs. Carrington who has shared his enthusiasm for camping from their early days in New Zealand.

Quebec Diocese is a tremendous area. It covers 280,000 square miles and extends from the New England border out to the Gulf of St. Lawrence and includes the Gaspé Peninsula, the Magdalen Islands and the north shore of the Gulf to Blanc Seblan across from Newfoundland. One camp in the west is not sufficient for the Diocese. There is another venture, Fort Haldimand, near the town of Gaspe; here the swimming is in the salt water of the Gulf. Like Quebec Lodge, Fort Haldimand has grown and developed over the years into a splendid and well-equipped camp with adequate accommodation for boys and girls up and down the coast and from the Magdalen Islands.

Many of them came as Scout and Guide units. The growth of Fort Haldimand is due largely to the initiative of the clergy and laity of the area, and a number of the former got their first

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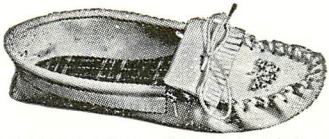

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taste and lasting enthusiasm for camping from the Rovering days under Dean Carrington at Lennoxville.

It is not surprising that these long years of camping activity have had the warm interest of all those who share Archbishop Carrington's enthusiasm for out-door life. In 1950 the Boy Scouts Association of Canada showed their appreciation of his great contribution to camp-craft by inviting him to come to Ottawa and receive from the hands of the Governor-General, His Excellency, the Honourable Vincent Massey, the Chief Scout for Canada, their most prized award, The Silver Wolf.

Camping in Canada, whether it be that carried on by the Church or by the various so-called secular organizations, will always owe a deep debt of gratitude to the Archbishop of Quebec, Philip Carrington, M.A., Litt.D., D.C.L., S.T.D., D.D.

—●

CONFERENCE HIGHLIGHTS

The Canadian Camping Association and Ontario Camping Association Annual Camping Conference will be held in Toronto at the King Edward Hotel on March 6th and 7th, 1959, with the Annual Meeting of the Canadian Camping Association taking place on Thursday, March 5th, 1959.

A workshop for Directors and Supervisory Staff is scheduled for Friday, an all-day event conducted by a professional team under the leadership of Mr. Don Graham, Director of Education for Forest Hill Village.

Saturday Sessions are being planned for Counsellors, Activity Heads, Senior Staff and Directors.

PLAN TO ATTEND!—
TELL YOUR STAFF!

—●

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STORAGE TIME CHART

MEAT (Loosely Covered)	Limit of Days Storage for Maximum Quality
Beef	
Standing Rib Roast	5 to 8 days
Steaks	3 to 5 days
Pot Roasts	5 to 6 days
Stew Meat	2 days
Ground Beef	2 days
Liver (sliced)	2 days
Heart	2 days
Pork	
Roasts	5 to 6 days
Chops	3 days
Spareribs	3 days
Pork Sausage	2 to 3 days
Lamb	
Roasts	5 days
Chops	3 days
Heart	2 days
Liver (sliced)	2 days
Veal	
Roasts	5 to 6 days
Chops	4 days
Liver (sliced)	2 days
Sweetbreads (cooked)	2 days
Cooked Meats	
Home-Cooked Meats	4 days
Hams, Picnics	7 days
Frankfurts	4 to 5 days
Meat Loaves, sliced	3 to 4 days
Luncheon Meats, sliced	3 days
Unsliced Loaves, Bolgna	4 to 6 days
Dry and Semi-dry Sausage (uncut)	2 to 3 weeks
Liver Sausage, sliced	2 to 3 days
Liver Sausage, uncut	4 to 6 days
Poultry	
Chickens, drawn, whole	2 to 3 days
Chickens, cut-up	2 days
Turkeys, drawn	4 to 5 days
Ducklings, drawn, whole	2 to 3 days
Cooked Poultry	4 to 5 days

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FAMILY

A NEW TREND . . .

Each year more and more Canadian families are turning to the out-of-doors during the vacation period for relaxation, refreshment, and simple living together. In provinces from coast to coast, family groups plan to pack the family car at the beginning of holidays, and head for some camp-site near or far, to taste the joys (they hope) of sleeping under canvas, of cooking over fire, of fishing in a trout-filled stream, or just plain loafing by a quiet wood-rimmed lake.

Family Camping has become a major activity for young and old in both Canada and the United States in recent years. There are many reasons for this, but as society becomes more urbanized, more automatic, more sedentary there will be a corresponding increase in the number of people who will find physical, mental and spiritual refreshment in living for a brief period each year close to natural things. Perhaps through this type of activity many families will find again the joys and satisfactions which come from sharing the experiences which come from a holiday living under canvas.

Many government departments are now promoting the use of National Forests and Federal and Provincial Parks by providing picnic and camping facilities either free of charge or for a nominal fee. The supplying of camping and outdoor equipment has become a major industry in many centres with special stores catering solely to this activity. British Columbia has established a Ministry of Recreation which has, as one of its functions, the provision of camp and picnic sites throughout the province. At the end of 1957 there were 64 locations in B.C. with family camping units ranging from one to as high as 150 at any one site. Miracle Beach, one of the larger units in B.C. situated on the eastern shore of Vancouver Island, had over one million visitations in 1956. Equally interesting developments could be noted for other provinces, especially Ontario and the Atlantic provinces.

Family Camping in the United States has reached even larger proportions than in Canada. In the National Forests of the U.S. there are 4,400 camping and picnic sites specially selected for the convenience and enjoyment of family groups. 280,000 people can be accommodated at one time in the National Forests. This is in addition to the many sites found in the state parks throughout the U.S. Mention must be made of the trail systems found in different parts of America. These are trails suitable for hiking or horseback riding which run through the wilderness sections of the country. One example is known as the Pacific Crest Trail System which runs from Canada to the Mexican border a distance of about 1500 miles. Here a family group could ride or hike for as long or as short a distance as they wish, with areas set aside at suitable distances for over-night camping.

At the present time most family camping is done by car. With crowded highways and increasing traffic hazards

and delays, there is a newer trend toward marine camping, where the family travels by small boat. Already in B.C. steps are being taken to provide camp-sites along the coast and on the borders of the larger lakes. Another answer to the traffic problem is found in the hiking or riding trip, where the car is taken to a certain spot and left while the trip is continued either on foot or on horseback. For those who want to get on the less frequented roads and byways, the trailer type of camping is possible. This permits more extended trips with less time taken to set up camp each night.

Therefore, it can be seen that the scope of Family Camping embraces four types of activity, namely —

1. Car Camping — under canvas.
2. Trailer Camping.
3. Trail Camping.
4. Marine Camping.

The extent to which each of these is done will depend on the availability of camping facilities, the accessibility of sites to large centres of population, the existence of trails, and the education of the public on the techniques of family camping.

A few suggestions follow that may be helpful to those who, as yet, have done little, if any, family camping. The points given might be considered the steps which could be taken in sequence to get any family group on the way to becoming veterans in the art and science of living satisfactorily in the out-of-doors.

1. **Pre-trip Planning. The entire family should be brought together to discuss the idea of a family camping trip.**

Unless everyone in the family is interested and enthusiastic, it is unlikely that the trip will be successful. It may be necessary for the enthusiastic member, whether it be Mother, Dad, or Junior to promote the idea. This preliminary discussion should serve a useful purpose to parents who find it difficult to get the family together on a common project. If well handled, it can result in a strengthening of family ties by sharing discussion and ideas.

2. **All members of the family must share in the planning.**

CAMPING

By Lorne and May Brown,
British Columbia Camping Association.

The interests and needs of individual members of any family may vary considerably. A project of this kind means, in order to be completely successful, give-and-take on the part of all. Father must not always have his way, nor must the whole trip be planned around the interests of the teen-age members. Many interesting evenings during the winter season can be spent by the family group in discussing the various ideas presented by every member, from the youngest to the oldest. If each one's interests are considered as far as possible, and all agree that it may not be practical to have every wish granted, then the first major step in the success of the venture is assured.

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for everything in the second language. New campers have a few days to get adjusted to this, and feel at home, before this rule is applied. They usually start by themselves with a little prompting from the child next in line or from the counsellor, and it does not take them long to get used to the routine which we make more or less detailed depending upon the age of the child. As an example: On most Sundays we have turkey and ice-cream on the menu. A senior camper will ask for white meat or dark meat, or both, two kinds of stuffing, maybe a bit of skin or a bone, a lot or a little, a tiny bit, just a taste, gravy, peas, carrots, mashed potatoes, and the kind of ice-cream which happens to be on the menu. Of course, we have amusing incidents like asking for the whole turkey instead of some; the camper who asked for poison for fish (in French, fish is spelled with two s's); and then there was the French girl counsellor who asked for lover instead of liver, and still gets teased about it.

(c) at the table the conversation is French one day and English the next; and here we try as much as possible to place the children in groups so that the two are mixed.

Both languages are used in dancing, plays and games, and all the little mistakes only add so much more to the fun. When we had a mock court in English, one of our senior French boys, who happens to be an extremely good actor, had to resort to the use of his pocket dictionary continually to find the legal terms in English, and the whole audience was roaring with laughter over his mistakes!

continued next page

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For horseback riding and arts and crafts, the children may have their instruction in the second language if they want it, or if the parents request it; and some do; but on the waterfront, due to the danger involved, each camper is instructed in his own language. Last year, we had a weekly session where the children would tell about the highlights of the week in the second language, and it went very well, so this year we tried to go a little further and had a French instructor to take the children in classes from fifteen to thirty minutes for conversation. Only the seniors were interested in it, however; the younger children felt that it tasted too much like school. This was particularly true of the younger boys who each year build their own clubhouse, tearing it down the next year to build a bigger one. They felt they could not waste even fifteen minutes of their precious time on silly things like learning French or English. So, the French instructor, who turned out to be very handy with carpenter tools, spent a few hours with them, working and giving them a lot of good tips on building . . . in French! They even found out that he was good on camp craft, when he helped them build a lean-to and a fireplace of fieldstone. So what? . . . if you had to ask how to place the next stone or the next branch in French or English!

Neither the parents nor we, ourselves, expect a child to become bilingual in eight weeks, but if, when leaving the camp, a child can go to a store or a restaurant and ask for things, or sing over thirty songs in a second language, we feel that he has accomplished quite a bit, and without realizing it, these children have learned to live together; they have made friends and found that they are very much the same as children are all over the world.

—●

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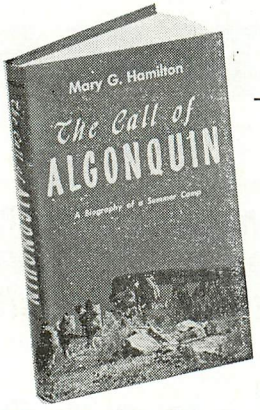

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Sermons . . . Under The Sun

Our story for this month has been used successfully as a point of departure by Barry Lowes at Camp Timberlane. Mr. Lowes says: "At the All Star football game in Chicago, they have one place in the ceremony where all the lights are turned off; then, at a given signal, everyone lights a match. Soldier's Field is a mammoth stadium, and one would think that lighting just one little match would be silly in such a huge place; but when over one hundred thousand people light one match each, it is almost as light as day. In our ceremony at camp every camper was given a birthday candle which was lighted to create a beautiful atmosphere long remembered by campers and staff alike."

★ ★ ★ ★

Not long ago I heard a story that I shall never forget. I may not have all the details correct, but the idea struck, and that is the important part for tonight. The story concerned a Spanish nobleman who lived in a castle. The land as far as one's eye could see belonged to him. His family was his pride, but, of course, the children grew up, and one by one they moved out of the castle to lands he had given them.

When the last son moved away, the nobleman became very lonely. He decided to build a chapel where all of them might come to worship together. He did not tell his children about his plans, but he built a beautiful chapel high on the mountainside. From its front door one could see the entire

valley, the castle and all of his children's homes. When it was finished, he called his children to his home, and then took them up the side of the mountain to see his new chapel. When he asked them how they liked it, he could see that they were deeply moved. One by one his sons gripped his hand. His daughters gave him a kiss. He was very happy.

"The first service will be this Sabbath night," he announced. "We will gather as the sun sets beside the mountain."

Then one of his daughters noticed that there were no lights in the chapel.

"Father," she cried, "you forgot to put lights in the chapel. How can we meet at night?"

But the father answered, "No daughter, I did not forget the lights. Each of you shall be a light." As he was speaking, he walked to a closet, and came out with hand lanterns for each son and daughter. He passed them out to the family, saying:

"Each of you shall carry this light as you come to the chapel. It will light your way here, and your return. There are holders in the chapel where each of you will put the light during the service. Remember, if anyone of you is missing, the chapel will have just that much less light, because of your absence. We need the lights of all for the perfect chapel light."

★ ★ ★ ★

That, campers, is just the way we need each of you. We would be just that much weaker if any of you were absent. We are certainly glad all of you are here.

—●

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3. **Each member of the family should be assigned specific and definite responsibilities both in preparing for the trip and the trip itself.**

These responsibilities must not only be assigned, they must be accepted willingly and enthusiastically; otherwise, some aspect of the trip will fail with accompanying discomfort and possibly dislike for the whole idea.

4. **Assemble literature and information on places to go and the type of camping facilities that are available.**

Each one can take on the job of writing for, or calling at, places where maps and literature are available. This can often be done by the school members of the family who are anxious to put into practice things learned at school, such as letter writing.

5. **Plan an easy trial trip over a week-end prior to the longer vacation period.**

No matter how much the idea appeals in theory, it is best to actually have a trial run at a camp-site within easy distance of home. This will show up all the problems and the minor emergencies which are not serious on a short trial run, but could become a major factor if they are not found until the vacation trip is under way. It will let the family know if they are really going to enjoy an extended holiday of this kind. Most vacation periods are too precious to gamble on, thus the trial run trip will enable the family to evaluate the whole idea. This short trip can also be carried out under favorable weather conditions, because it will be possible to reach the proposed site in one day. If the weather is unfavorable it is better to stay at home and wait for suitable weather. Never take a camping trip for the first time in poor weather. This will, even with the most experienced families, likely bring unfavorable reactions to some if not all members of the group.

6. **Borrow or rent equipment for the first trip.**

It is a mistake to purchase expensive equipment before the family is satisfied that this type of activity can bring satisfaction and enjoyment to all. Improvise as much as possible on such things as sleeping bags, and outdoor clothing. Rent or borrow a tent and learn how to set it up before leaving on the trial trip. It is not necessary to have a lot of fancy equipment for any trip, especially the first ones. Be as ingenious as possible. Get a woodlore and campcraft book from the local library and learn something about the woods. Make up useful gadgets and see how much fun it can be to get along with a minimum of purchased equipment.

7. **Food and Cooking.**

Plan simple menus ahead of time. Be sure the meals are balanced nutritionally, but do not be too concerned about this if the trip is a short one. Take a minimum of cooking utensils. An ice-box or cooler is perhaps the most essential and most important piece of camping equipment one can have. This could easily be the first purchase of any family planning to do camping. Ice can be procured in most cities and towns of any consequence. A damp cloth over the cooler will preserve the ice and keep the heat out. Be sure to buy or make a fairly large cooler. It is a mistake to economize and

think a small one will do. Remember, it must hold ice as well as most of the food. It is possible to obtain other cooling devices for the ice-box, but these are not too often satisfactory. It is not necessary for Mother to always do the cooking. This is an activity all can find enjoyable and satisfying.

Most families use the gas or oil stoves for cooking on camping trips, and do not depend on wood and the open fire for the source of heat. There are many places and times when wood will not be available, nor will it be permissible to light campfires because of dry weather or other fire hazards. However, it is fun to cook over the campfire, and this should be done whenever possible.

8. Plan for the recreation and activity of all members of the family when on a trip.

Although everyone will be busy at times in the essentials of preparing shelter, food, and packing, there are periods when each will want to pursue activities of his or her own choice. Young children should take games and reading that will amuse them in event of rain. Try to include some reading other than comic books. The teenagers may want to take the battery radio or some other equipment that they choose themselves.

When the weather is fine, there is likely to be little trouble in everyone being busy, but in the event of chilly or wet weather, a little foresight will help to pass the hours usefully and enjoyably. Books on nature lore and campcraft can be tucked in and used to develop an appreciation of natural life. Collections of leaves, stones, insects will often be of interest. Studying foot prints and the habits of birds and animals will often bring real satisfaction to young and old alike. Try to make the trip one where there is constructive use of leisure time.

9. Safety and Survival in the Out-of-Doors.

The basic fundamentals of first aid should be understood by all members of the family. The use of such tools as axes and knives should be learned by all. A compass should be available and studied by the family. Basic fundamentals of survival should be discussed and practised. Good safety procedures should be practised at all times. All of these things can be carried on both at home before the trip and at odd times during the day when the trip is underway.

10. Sanitation and Conservation.

Most camp-sites have areas set aside for the disposal of waste and garbage. These should be used with good common sense and with the full realization that someone else will be following you at this site.

The conservation of the natural resources of the great out-of-doors is one of the major problems facing society to-day. As family camping increases so will the need for greater care in the prevention of fire, in the conservation of the trees, the animal and birdlife, and the flora and fauna. Perhaps one of the most important lessons learned from family camping will be a greater appreciation of the beauties of nature and an increased desire to see that these beauties are preserved indefinitely.

continued next page

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There are many more things that could be said about Family Camping. Perhaps these few general remarks and suggestions will stimulate a few more families to try this living together in the out-of-doors. There are many joys and satisfactions to be derived from living close to nature, because it is from this heritage that man came in the far distant past. There is still a need for all to move away from the artificial life of modern society into the realm of nature. Perhaps that is the reason why Family Camping has become part of the culture of life in Canada to-day. It may also be a means of restoring some of the essentials of desirable family living which are so hard to maintain in the society of to-day.

—●

From Nova Scotia we hear . . .

From one end of Canada to the other, literally, camping Executives, YM and YW staff, church workers and hosts of other friends can call Mary Barker by name, and will be glad to hear that she is now living in Ingonish, Nova Scotia. Always when she writes from her house Gaelic-ly named Tigh-Na-Mara (Meaning (House-by-the-Sea), she includes, characteristically, snatches of information which may have been gleaned from any corner of the earth's surface. Last month she included a paragraph: "I learned this Grace from a Newfoundland friend this summer, and thought the Editorial Committee might like to suggest it as a variation at camps; it seems so appropriate in these times:

"I fold my hands, and bow my head,
and pray,
May all the children in the world be
fed today."

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continued from page 16

for John. I also feel quite sure that had it been a highly organized trip going from A to B with a time schedule, and perhaps with three or four other boats in the party, we could not possibly have had the same fun nor found the opportunity which was to so influence John.

Through camping, we have not only to bring our youth to an awareness of nature, but we must show them how to understand it, to enjoy it and to get the most from it. To make this possible they must be taught from an early age how to walk. Walking is fast becoming a lost art on the North American continent and yet it is a simple basic requirement to good health and to enjoying the art of outdoor living. There is a great deal more to walking than just putting one foot in front of the other and we must show our youth how to take care of their feet, what to wear and how to walk in broken country. If we are going to send them off walking or canoeing, we must also teach them how to find their way. Again there is more to this than the mere technical knowledge involved in using a map and compass—it means building up a constant awareness of direction and ability to read signs.

They must learn, too, to make themselves comfortable in any situation out of doors, how to find shelter from the elements and how to keep warm day and night. Then last, but by no means least, they must learn what to eat and how to cook it. Of course, there are the standard foods to which we are used, but if we are to be self-reliant in the great out of doors, we must learn what foods nature provides locally as well. Have you ever sampled boiled bracken tip served with melted butter on toast? or boiled buttered poke weed, or a chunk of salt pork served with

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Prepared by G. C. Toner

RARE VISITORS FROM THE SKIES

A recent news release, on the Ontario Government, through the Department of Lands and Forests, stated that a black brant had been taken on the Ottawa River. It was shot, during the past open season, by a hunter who noted that is was unusual and took it to the local overseer. It quickly was sent to the experts and proved to be very rare in the Province. Black brant are small geese, about the size of a mallard, and are usually sea birds, migrating along the sea coast. Why this one wandered into fresh water is not known, but sea birds on their migrations will sometimes follow the rivers to a point far away from the sea.

King Eiders and Brunnich's Murres are found every winter on Lake Ontario. Both species are normally sea birds, but follow the St. Lawrence to the lake. It is not known for certain whether or not such birds survive and return to the sea. There is some evidence that the eiders go back but the murres probably perish. Eiders, of course, are ducks, but the murres are allied to the auks and puffins.

Western birds make another class of rarities in the Province. The whooping crane has been in the news for the past few years, for there are only 8 or 10 specimens alive, as far as is known. These migrate each year from Texas to north of Alberta in the Mackenzie district. There is one Ontario-taken mounted specimen in Queen's Museum. It was collected at Yarker, near Kingston, sometime in the eighties, and is now at the University for all to see.

Small land birds from the western or the southern part of the continent have been found in Ontario. The scissor tailed flycatcher has been taken once or twice in Northern Ontario although its normal home is Texas and Mexico. Such waifs probably follow the Mississippi valley and go on from Lake Winnipeg to Hudson Bay. They dislike large bodies of water and stay on the shore line until they reach James Bay. The route is only problematical and the birds may reach Moosonee by an entirely different route. Very little is known of the movements of stray birds.

Storms and weather disturbances are another hazard for birds of both land and sea. Leach's petrel, a small bird that normally is found far out at sea, has been taken at Cornwall after a severe storm. This, as far as I know, is the only Ontario specimen and it is now in the Royal Ontario Museum. Hurricane Hazel, several year ago, brought many birds that are normally far to the south at that time.

Southern birds that reach their extreme northern limits along Lake Erie and in New York State, are very often

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found in Ontario. There is some evidence that the climate is moderating and certainly many a few southern birds that were very scare thirty years ago, are now found over most of southern Ontario. The cardinal and the blue gray gnatcatcher are good examples, and the Carolina wren and the turkey vulture are others. It may interest my readers to know that the vulture was recognized at Bancroft in 1956.

Some of the heronlike birds have a post breeding dispersal that often brings them far north of their normal range. The American Egret is the best example. In late summer, young birds are often found in our marshes. Any large white wader, nearly as large as our heron, will, in all probably, be an egret since these birds have increased greatly in the southern States with the banning of plume taking. —●

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boiled dandelion leaves and hard boiled eggs? or perhaps the greatest of all delicacies, barbecued squirrell garnished with field mustard? How conservative we are with our food! Just think of the adventure that lies waiting for the cook or gourmet in the great out of doors.

We have a wonderful heritage in our land, in this Canada of ours. We, who have the responsibility if bringing the out of doors within the grasp of every child must be sure that we show the generations to come how to conserve and add to that heritage for all to enjoy. No matter where or how they travel, they must be sure to meet the people, not just superficially, but as explorers and fellow artists, so that the knowledge and experiences of each may enrich the lives of the others.

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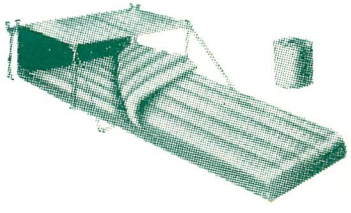

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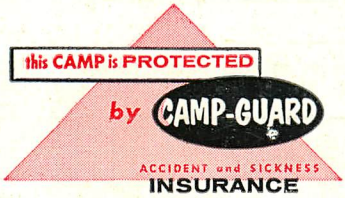

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